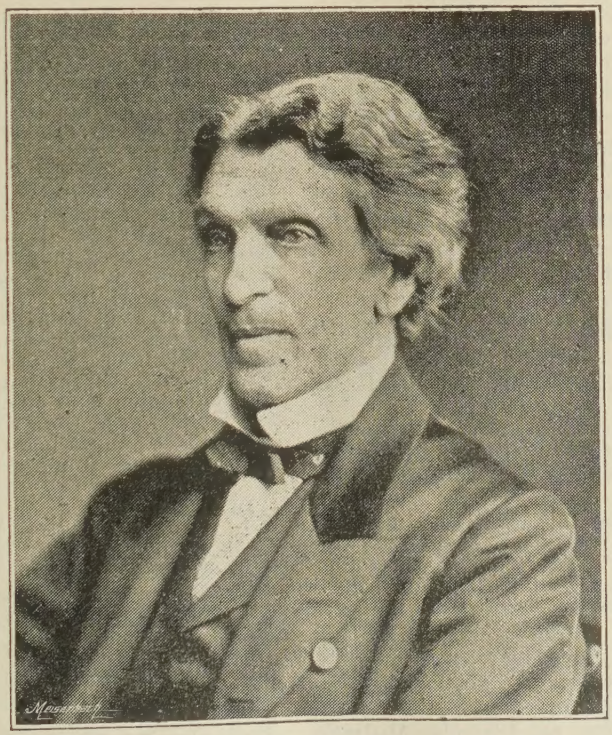
UNITARIAN MONTHLY

An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

No. 252 (Vol. XXI.)—10. OCTOBER, 1924. ONE PENNY.

SPECIAL 21st BIRTHDAY NUMBER.



DR. JAMES MARTINEAU (1805-1900).

(See page 118).

Notes and News.

" One God, one law, one element,
And one far-off divine event,
To which the whole creation moves ! "
—Tennyson.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

SPECIAL NOTICE: 5,000 extra copies of this 21st Birthday issue are printed and offered at prices for quantities, below cost of printing and publication. The Editor hopes that he may rely upon the co-operation of his readers, and on that of Church and denominational Committees to assist him to dispose of the whole amount. He and his contributors give much " FOR THE CAUSE," and he asks all who desire to spread a knowledge of our Unitarian Movement and what it means, to assist him in this special effort of real missionary propaganda. Parcels of copies for sale or to give away to friends, can be sent at the usual terms, 25 for 1s. 9d., post free; 50 for 3s. 7d.; 100 for 7s., carriage paid. Orders should be sent to H. Bodell Smith, 36, Avenue Road, Belmont, Sutton, Surrey.

This Magazine is always published ready for delivery to Churches before the last Sunday of the expiring previous month, so that local notices on Calendar covers can be distributed a week before the first Sunday of the new month. If any clients cannot send the Calendar matter to the printer in time the Magazine copies will be kept waiting so that they can be sent with Calendar ready for that first Sunday. The Calendar matter should be in the printer's hands NOT LATER than TUESDAY morning of the week for delivery of the parcel.

Contributors' copy should be in the Editor's hands on the second Tuesday of the month. EDITOR'S ADDRESS IS: NEWLANDS, AVENUE ROAD, BELMONT, SURREY.

Will Editors or publishers of exchange periodicals please post to the new address of the Editor of this Magazine?

Rev. Henry Williamson, Unitarian Minister, Dundee, at the age of 85, is still in charge of the Unitarian Church of that city after being its pastor for 58 years. He has done splendid social and educational work for the young people, and the mill girls of that city, and has rendered various kinds of public service. He has been publicly presented with his portrait by the citizens of Dundee, August 21st., painted by a local artist, and he has handed it over to the public Art Gallery.

The Unitarian Minister at Adelaide, Australia, Rev. G. E. Hale, had a pulpit exchange with a Congregational Minister, Rev. L. C. Parkin, on Trinity Sunday, June 15th.

Rev. Geo. Thomas Walters, Unitarian Church, Sydney, N.S.W, intends to celebrate his 50 years in the ministry—next year. He has served Churches a Burnley, Aberdeen, Melbourne (1884-88), and went to Sydney, 1888 to 1898, and again in 1903 till now. He is a brother of the late Rev. Frank Walters.

At Capetown, South Africa, the 50th anniversary of the Unitarian Sunday School was held, July 20th.

THE WAYSIDE PULPIT.

IF YOU CANNOT MASTER
YOUR CIRCUMSTANCES.
AT LEAST DO NOT LET THEM
MASTER YOU !

Some pages of matter in type have been crowded out of this issue and held over to the November number, including " Literature Notices," " Eminent Unitarians," " The War of the Roses," etc.

We learn from the annual " Register " of the " Pacific Unitarian School for the Ministry " Berkeley, California, for 1923-24, that the Library of that School contains 17,000 bound volumes, and about 15,000 pamphlets, and is believed to be unrivalled in its collection of " Unitariana." This Unitarian School or college has a staff of seven professors and fifteen students.

The Annual Report Manchester College, Oxford, for June 20th, 1924, records 18 students and seven of a Teaching Staff, with financial statement of £7,355 receipts and £5,680 expenses, balance carried forward £1,675.

Temperance Sunday will be October 26th.

MINISTERIAL CHANGES. — Rev. H. W. Stephenson, M.A., has accepted appointment to the Ilminster Unitarian Chapel; Rev. C. A. Piper, has entered upon his ministry at Coventry; Rev. S. T. Pagesmith, of Hastings, has accepted appointment to our Ilford Church; Rev. D. Rhoslwyn Davies, of Blackley, has accepted appointment as Minister to the Hulme Domestic Mission, Manchester; Rev. Leslie J. Belton, B.A., of Manchester College, Oxford, has been inducted into the ministry of the Wolverhampton Unitarian Church, September 20th; Mr. Thomas Manning has accepted appointment as Lay-Minister at our Malton Chapel; Rev. H. G. Woodford, of Trowbridge, has accepted appointment to our Newhall Hill Church, Handsworth, Birmingham; Rev. A. G. Peaston has concluded his ministry at Stannington, and entered upon his new charge of the Huddersfield Unitarian Church, September 14th. Rev. C. A. Piper has received public farewell and presentation at Ilford.

DEATHS.—Mr. J. W. Barlow, Bury, Lancashire, July —— ; Mr. Edwin Moores Tonge, Manchester, August 22nd, 57; Mrs. J. J. Peters, Bristol, August 16th, 83; Mrs. Joseph Scott, Wilmslow, August 24th; Mary Emma Riley, Stockport, August 27th, 52; Miss Elizabeth Ann Carter, Southsea, August 25th 95; Mr. David Sydney Waterlow (son of the late Sir Sydney Waterlow), Leatherhead, Surrey, August 25th, 66; Miss Lucy Whitehead, daughter of the late Rev. J. T. Whitehead, Ambleside, August 29th, 56; Mrs. Alfred Worthington, Gorton, Manchester, September 1st, 78; Charlotte Jane, widow of the late Sir E. Tootal Broadhurst, Prestbury, Macclesfield, September 1st; Mr. James Broughton, Pendleton, September 2nd, 79; Alderman W. E. Wood, J.P., Dukinfield, September 7th, 68; Mr. Hartley Lupton, Morley, Leeds, September 6th, 32; Mr. Walter Roadnight, Monton, Eccles, Manchester, September 9th, 82; Mrs. J. A. Kenrick, of Birmingham, at Dorchester, September 10th; Mrs. David Martineau, London, September 15th, 91; Miss F. M. Kaye, Doncaster, September 8th, 75; Mr. Geo. Canfield Lee, Barnard Castle, September 10th, 81.

A PRAYER.

Our Father, while our hearts unlearn
The creeds that wrong Thy Name,
Still let our hallowed altars burn
With faith's undying flame.

Not by the lightning gleams of wrath
Our souls Thy face shall see;
The Star of Love must light the path
That leads to heaven and Thee.

Help us to read our Master's will
Through every darkening stain
That clouds His sacred image still,
And see Him once again,—

The brother Man, the pitying Friend,
Who weeps for human woes,
Whose pleading words of pardon blend
With cries of raging foes.

—Oliver Wendell Holmes.

Unitarian Worthies.

By Rev. ARTHUR W. FOX, M.A.

XXXIV.—JOSIAH WEDGWOOD.

Josiah, the youngest son of Thomas and Mary Wedgwood, was born at Burslem some days before July 12th, 1730, when he was baptised in the Parish Church. His father and several of the family were master potters, and in his fifteenth year Josiah was apprenticed to his brother Thomas. The weakness of his knee owing to smallpox prevented him from doing any of the severe manual work required. At the close of his apprenticeship he began that series of experiments, which helped him to lift the potter's art into that perfection which it has since attained. He became manager of some pottery works at Stoke, but returned later to his native town to take charge of the older works, which he caused to be enlarged. In 1763 he took out a patent for his characteristic style of white embossed figures on a coloured ground, notably the famous Wedgwood blue.

Next year he married his cousin Sarah, who became a true and noble wife to him and mother to their children. Josiah Wedgwood did not confine himself simply to his occupation; he took a keen interest in local affairs and caused the roads to Burslem, which were then in a wretched state, to be made sound and good. It was during his life that the Duke of Bridgwater and his engineer, James Brindley, conceived the first idea of the canal called after the Duke's name. Wedgwood drew plans for a larger canal to join the one originally made. Thus he united the Mersey with the Trent and the Severn. His business increased so largely that he had little time for literary leisure. But he took a keen interest in politics, in which as in his religion he was always a sound Liberal. He found time to write many pamphlets on subjects of the day. At the same time he fulfilled a father's duty to his children, whose education he always superintended. His brother-in-law, William Willett, was Unitarian minister at Newcastle-under-Lyme, where the old Chapel still exists. To this day the family pew in which he sat Sunday by Sunday can be seen to the left of the old-fashioned pulpit.

He was a warm friend to Priestley, when the disreputable Birmingham mob destroyed the New Meeting and the Pastor's house. Out of his well-furnished purse he came to the rescue of that noble divine and man of science and helped him to tide over a season of difficulty and almost despair. He was a warm advocate of the abolition of Slavery, to secure which he exerted himself with untiring activity. Long before Charles Villiers brought his annual resolution in favour of Free Trade before the House of Commons, Josiah Wedgwood was enlightened enough economically and ethically to perceive its supreme value, a circumstance which brings additional honour to his name at a time when it is being insidiously attacked. He was never daunted by any of the difficulties, which met him either in the way of business or of his political endeavours. It was his custom to set about to achieve their conquest, and he rarely failed. He induced the sculptor and engraver, John Flaxman, to assist him in his designs, with the result that his work as a potter still remains unrivalled in its artistic character. He wrought many medallions of Priestley, an exceptionally fine specimen of which can be seen at the Unitarian Home Missionary College, which was bought directly from his firm by a devoted Unitarian, who grumbled a little at its cost.

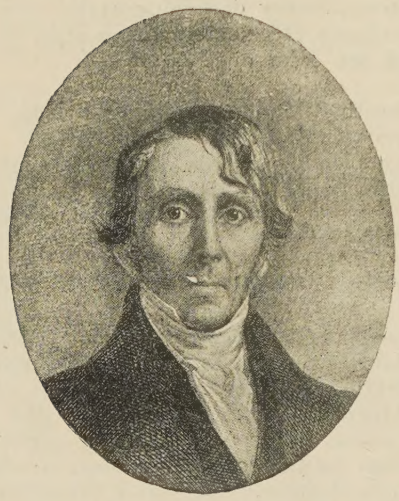
In spite of his numerous occupations he found time to be a hospitable and generous host to large numbers of guests. He himself was a man of simple tastes, who never indulged in luxurious living. He was a sincere and devoted Unitarian, whose religion formed the inspiration of his life. By it his strong and gentle character was moulded, by it he was able to see and discharge his duties to his fellow men.

"Dictionary of National Biography" and "Memorable Unitarians," pp. 163-7.

The 262nd Anniversary Services of the Old Meeting House, Tenterden, Kent, were held, August 23rd, Minister, Rev. Harold Rylett.

At Bootle, a Sunday evening service has been conducted by young women of the congregation.

Sketch of the Unitarian Movement.



Dr. W. E. CHANNING (see p. 118).

What is the " Unitarian " Movement? It stands primarily for the belief in the undivided UNITY OF GOD in one Person only--One God, who is the Creator of all things and the Father of all mankind, who is the only proper object of Divine Worship, and beside Him there is no other Being or Person that can rightly be called God. This Unity of God the Universal Father, implies the UNITY OF MAN, the Natural Brotherhood of God's human family, One Humanity; also THE UNITY OF ALL TRUTH—the expression of the Divine Will, revealed through human experience, through Religion and Science, and in all possible ways; THE UNITY OF RELIGION in all forms of Righteousness; and THE UNITY OF MAN WITH GOD as the end and aim of Religion, and the one destiny of all men in an immortal life here and hereafter. These are some of the Great Unities of the Unitarian Faith.

The history of Unitarianism goes a long way back. " The Bible, from Moses to Jesus is Unitarian " in its insistence upon the Unity of God, as emphasised by Isaiah, " I am the Lord, and there is none else; beside me there is no God,"—45, 5. And Jesus said, " The first (of all the Commandments) is, Here, O Israel; the Lord our God, the Lord is one."—Mark 12, 29. " The true worshippers shall worship the Father " (John 4, 23). The apostle Paul is equally emphatic, " We know—that there is no God but one—to us there is one God, the Father, of whom are all things."—I. Cor. 8, 4—6.

For the first three centuries A.D. the Christian Churches were Unitarian. The doctrine of the Deity of Jesus Christ was not a Christian creed until A.D. 325, passed by the Nicene Council against considerable opposition. The doctrine of the Trinity was no part of the Church standards until agreed to by the Council of Constantinople 381 A.D., declaring that the Holy Spirit must be worshipped in addition to the Father and Son.

The Revival of Learning awakened the spirit of free inquiry. After centuries of submission to Roman Catholic authority Europe was aroused from torpor by the Protestant Reformation. The invention of printing and the possibility of reading the Bible in the language of the people influenced many inquiring minds. The liberation from Rome set scholars and divines free from the old bondage. Michael Servetus published anti-Trinitarian books and suffered for his heresy by martyrdom at the stake (1553) at the instigation of John Calvin. Catherine Vogel was burnt to death in Cracow, Poland (1543), for asserting her belief in one only God. In 1546 forty persons who met together in Vicenza, Italy, found they had discarded Trinitarianism. They were reported to the Inquisition and several of them suffered imprisonment and death. From 1540 a powerful Unitarian movement developed in Poland, assisted by Italian exiles. Socinus organised it and thus it was that this anti-Trinitarian reformation came to be called Socinian. In 1540 Francis David, at Thorda, in Transylvania, declared publicly that the Father is the only God. He converted nearly the whole city of Clausenberg and was appointed Unitarian Bishop. At one time these Hungarian Unitarians had no less than 400 church buildings, eleven colleges, and three universities. This movement has persisted to the present time in spite of many persecutions.

In England there were anti-Trinitarians as early as 1530 called Ana-Baptists. A Priest, John Assheton, was cited to Lambeth, 1548, to answer to the charge of Unitarianism. G. Van Parris (1551), Patrick Pakingham (1555), Matthew Hamont (1579), John Lewes (1583), Peter Cole (1587), Francis Ket, M.A. (1589), Bartholomew Legate (1612), Edward Wightman (1612), were all burnt to death at the stake as Arians denying the Trinity. Wightman was the last martyr to suffer death at the stake in England. John Bidle, who has been styled " the father of English Unitarianism," was an Oxford tutor and became Master of the Crypt School at Gloucester, 1641. " Without having seen one Unitarian publication " his reading of the Christian Scriptures convinced him that the doctrine of the Trinity is no part of original Christianity. He was imprisoned six times and died in prison (1662). His books were ordered

to be burnt. In intervals between his imprisonments he gathered friends together in London and held Unitarian services. His preaching and writings exercised considerable influence, One of his followers, Thomas Firmin, an influential merchant, reprinted the principal writings of John Bidle in a first series of Unitarian Tracts, which he published at his own expense, in 1691. John Milton, the poet (1608—1674), John Locke, philosopher (1632—1704), and Sir Isaac Newton (1642—1724), all three, rejected the doctrine of the Trinity and embraced the Unitarian view. The Act of Uniformity, 1662, led to the ejection of over 2,000 of the Anglican Clergy who could not conform. Many of them became founders of dissenting congregations which ultimately erected Chapels or Meeting Houses upon open trusts. They were of Presbyterian or Independent origin Being free from doctrinal bonds these congregations and ministers developed a latitudinarian attitude or disposition concerning theology, with the result that some gradually became Arian, and later, Unitarian. Joseph Priestley (1733—1804) starting in Calvinism because a famous protagonist of Unitarianism as well as a notable scientific discoverer. His name and that of Theophilus Lindsey (1723—1808), may well be coupled as founders of the Unitarian denomination in England. Priestley was a Dissenter from the beginning of his career, while Lindsey resigned good prospects in the Anglican Church to establish the Unitarian Congregation which he housed in a building which became Essex Street Unitarian Chapel, London. Rev. Thomas Belsham (1750—1829), Lindsey's successor at Essex Street, a powerful preacher and voluminous writer, did much towards consolidating the Unitarian movement. He drew up the preamble in the founding of the Unitarian Society for Promoting Christian Knowledge (1791). The Unitarian Fund was established (1806), and the Association for Protecting the Civil Rights of Unitarians was formed (1819). By the amalgamation of these three Societies the British and Foreign Unitarian Association was established in 1825. In Great Britain and Ireland there are now 353 places of worship, 17 in the British Dominions over the seas, with 327 Ministers and 12 Lay-ministers in Great Britain and Ireland and 10 Ministers in British Oversea Dominions. Unitarianism was illegal in England and Scotland until 1813, when it was legalised and Unitarians granted civil rights. Of Unitarian leaders since that time Dr. James Martineau is the name of most out-standing influence and repute.

Unitarianism in the United States of America was established as an organised movement largely through Wm. Ellery Channing, D.D., whose Baltimore sermon in 1819 caused a rallying of its forces. The American Unitarian Association was established 1825. There are now 440 Unitarian Churches in America and 476 Ministers. There are also Unitarian Churches in most of the European countries, and in Africa, India, and Japan.

Declare the Message.

By the Rev. WILLIAM C. HALL, M.A.

The Editor has suggested that for this special number I should write under the above head. I am glad to do so, as it enables me to bear my testimony and praise to his service to our denomination in founding and conducting "The Unitarian Monthly." Month by month for twenty-one years he has declared the message in such a way that no person could read any number of his paper without learning definitely about Unitarianism. For this publication he has borne the full financial responsibility, and has achieved what I believe is the unique distinction of making a Unitarian paper pay its own way. It has been a single-handed undertaking directed with uncommon skill. That the paper has lived so long testifies to the business management of the Editor, as well as to the ability with which he has met the various needs of many of our congregations. On the journalistic side contributors like myself—I may say that I have contributed regularly for nearly twelve years—have realised that they were in the hands of a man who knew what he wanted, and who for that reason would keep the Monthly to a regular level and a consistent tone. So the periodical has maintained its strength without becoming at any time "jumpy."

For twenty-one years the Monthly has preached Definiteness. This is an interesting fact to note, because there has recently been discussions of this subject throughout the denomination, provoked by the Rev. W. Whitaker; and this discussion will undoubtedly recur. Such work as our Editor's prepared the way for it.

It is no more than a fact of the plainest common sense that if our Churches as a body have a message for the times they should be able to present it in simple terms. It is useless to speak of Unitarianism as though it were something capable of embodying everything that purports to be "broad-minded." Unitarians should show that they know where and how they stand as Unitarians and what generally in their Churches they teach. The Monthly has been of great service in urging many of our congregations to that effort and in giving them an easy means of communication with people who occasionally attend their services. Its Editor deserves the warmest thanks of all Unitarians for his courageous, zealous, self-sacrificing, and most useful work.

Unitarian Leaders.

Dr. W. E. CHANNING, American Unitarian Minister, born April 7th, 1780; died, October 2nd, 1842. He said:

"False and dishonourable views of God,—we feel ourselves bound to resist unceasingly,—we ask our opponents to leave to us a God worthy of our love and trust, in whom our moral sentiments may delight, in whom our weaknesses and sorrows may find refuge. We cling to the divine perfections."

Dr. JAMES MARTINEAU, English Unitarian Preacher and Moral Philosopher (b. April 21st, 1805; d. Jan. 11th, 1900).

Concerning belief he said:

"If we cannot find God in your house and mine, upon the roadside or the margin of the sea; in the bursting seed or opening flower; in the day-duty and the night musing; in the genial laugh and the secret grief; in the procession of life, ever entering afresh, and solemnly passing by and dropping off: I do not think we should discern him any more on the grass of Eden, or beneath the moonlight of Gethsamane."

RALPH WALDO EMERSON, American Writer and Lecturer (b. May 25th, 1803; d. April 27th, 1882).

He wrote:

"So nigh is grandeur to our dust
So near is God to man,
When Duty whispers, 'Lo, thou must!'
The youth replies, 'I can.'"

THEODORE PARKER, American Unitarian Preacher (b. August 24th, 1810; d. May 10th, 1858). Of the Bible he declared:

"The truths of the Scriptures will teach for ever, though the record perish, and its authors be forgotten. They came from God, through the soul of man,—they have exhausted neither God nor the Soul. Man is greater than the Bible. That is one ray out of the sun—one drop from the infinite ocean. . . . The Bible is made for man, not man for the Bible."

Rev. WILLIAM GASKELL, M.A., English Unitarian (b. July 4th, 1805; d. June 11th, 1884). In a hymn he wrote:

"Though lowly here our lot may be
High work have we to do—
In faith and trust to follow Him,
Whose lot was lowly too.
To duty firm, to conscience true,
However tried and pressed;
In God's clear sight high work we do,
If we but do our best."

Dr. BROOK HERFORD, English Unitarian Minister (b. 1830; d. Dec. 20th, 1903).

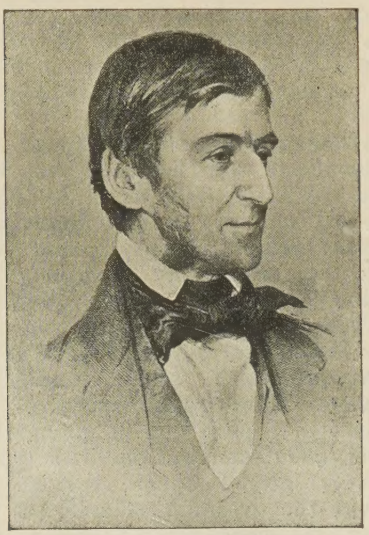
Of Jesus he declared:

"We have no part whatever in that idea, so strongly insisted on by some of our Orthodox friends, of Christ having died as man's substitute; of his death on the cross having, as it were, bought mankind off from hell; of his 'blood' being something to shelter behind from the wrath of God. All that seems to us a shocking perversion of the beautiful work which Christ lived and died to do."

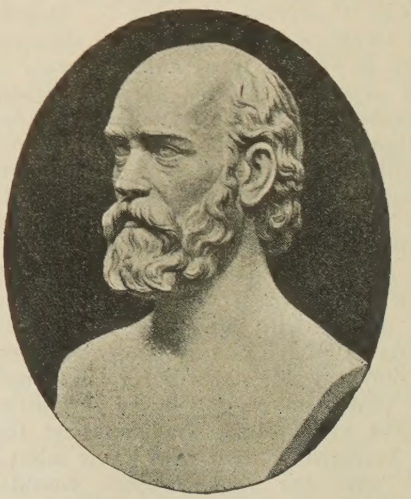
Rev. JOHN PAGE HOPPS, English Unitarian (b. 1835; d. April 6th, 1911).

Concerning persecution, he said:

"In days gone by, thousands have been willing to persecute over a dogma, and other thousands have been by dogma driven into madness; but no one ever knew a Unitarian persecute his brother for an opinion, or go insane because of his creed."



R. W. EMERSON.



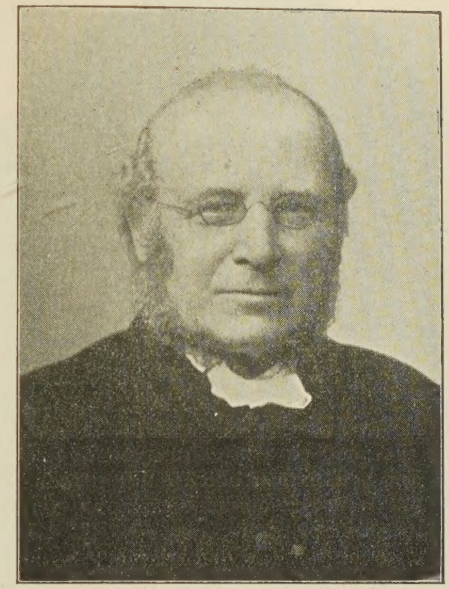
THEODORE PARKER.

Denominational Societies.

(1) THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION was established 1825 and will celebrate its Centenary next year. It is a national and international Missionary organisation, supported by the subscriptions of individuals, congregational collections, income from investments, and sales of publications. Its operations include the British Isles, Canada, Australia, New Zealand, India, Africa, and several European countries. The Association assists in establishing and maintaining Churches. It supports ministers, lecturers, and missionary preachers. It holds Conferences and Meetings in London and other districts. It is the publication agency of the denomination, issuing books under the name of "The Lindsey Press." Its headquarters—Book Depot and Offices—are at Essex Hall, Essex Street, London, W.C. 2, and the Secretary is Rev. S. H. Mellone, M.A., D. Sc.

(2) THE NATIONAL CONFERENCE of Unitarian and other Free Christian and kindred congregations, was established in 1882. It meets triennially for religious fellowship and conference. It is a representative body to which Churches and local associations are affiliated. Through its influence sustentation and pension funds have been established, district Advisory Boards formed to inquire into the credentials of ministers from other denominations desiring to be recommended to Unitarian Churches; it has drawn up a scheme of three years' course of reading for lay-preachers desiring to qualify by examination for the regular ministry. Secretary, Rev. Dendy Agate B.A., Greenbank, Borwick, Carnforth.

(3) DISTRICT ASSOCIATIONS or Unions of Churches exist covering every locality where there are Unitarian congregations; 19 in England, 2 in Wales, 1 for Scotland, 6 i in Ireland.

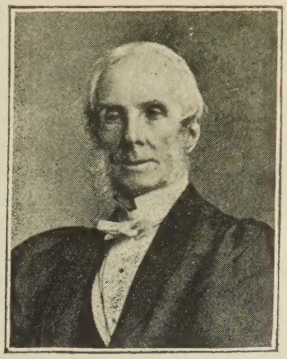


Dr BROOKE HERFORD.

(4) DOMESTIC MISSIONS to the Poor, have been established at different times, beginning at Manchester, London and Liverpool at dates 1833-35-36, and later in other cities and towns. There are 11 in active work. They seek to establish intercourse with families of the neglected poor, to promote home comfort, to bring into contact with religious influences, to promote effective education for the children, to shelter them from corrupting agencies, and to encourage thrift.

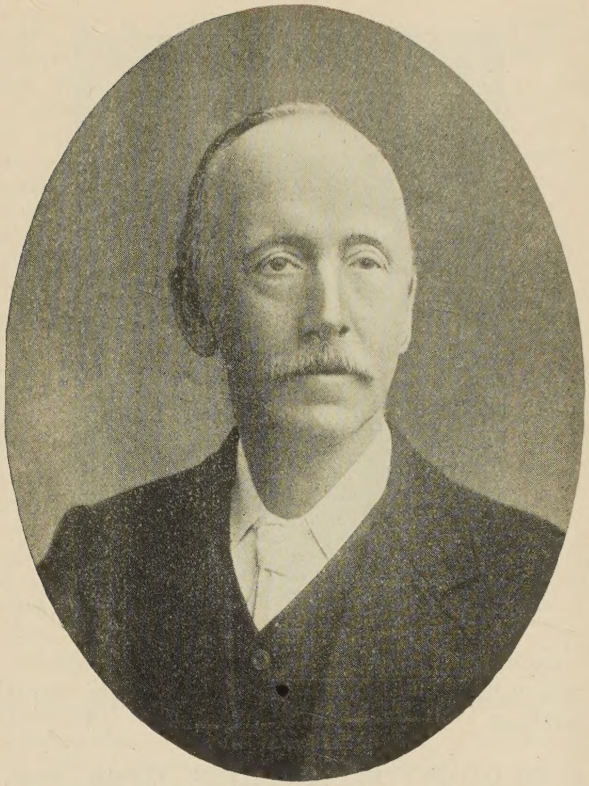
(5) COLLEGES: Ministers are educated for the Unitarian Ministry at Manchester College, Oxford; The Presbyterian College, Carmarthen; and the Unitarian Home Missionary College, Manchester, where in each case the principle of freely imparting theological knowledge without insisting on the adoption of particular theological doctrines is strictly adhered to.

(6) SUNDAY SCHOOL ASSOCIATIONS: The Sunday School Association, with its headquarters and bookroom at Essex Hall, London, founded in 1833, is the chief publishing agency for Unitarian Sunday Schools. There are 21 other—local—Sunday School Associations which are district unions of Unitarian Sunday Schools which amongst them cover the requirements of our Churches in the British Isles



Rev. WILLIAM GASKELL, M.A.

Story of the Unitarian Monthly.



The EDITOR.

Really the "Unitarian Monthly" had its origin at Darlington in 1899 when the Editor, Rev. H. Bodell Smith, took charge for a few months of the Unitarian Church in that town. It was first issued as a four-page sheet under the name of "Unity," and was used for the Darlington Church and for some other Churches in that district. But on the conclusion of Mr. Smith's work there, the little sheet was abandoned for the time being until circumstances became more favourable for its establishment on a more permanent basis. This did not happen until September, 1903, when Mr. Smith was settled for the first time as resident Minister at Mottram, near Manchester. He wished to have a congregational magazine for his own Church, and to enable him to realise this he secured the co-operation of some other Churches in the district in addition to the support of his own, so the first number of this new and second birth was issued at the close of September. It was eight pages only, to be sold at one penny per copy, post free.

Writing now under post-war conditions it is interesting to mark the contrast in cost of printing between now and then. The Magazine was sold at fivepence per dozen by post, and 25 copies for tenpence, and three shillings per hundred. From the first the venture has paid its way. When the first number appeared a minister whose Church had co-operated wrote saying, "If you keep up to the quality of this first number the Magazine will make headway by its own merits." In the second number the following selected testimonials were quoted:—

"'Unity' is an enterprising piece of work, and I admire your pluck."—Rev. H. Rawlings, M.A.

"Better than a pamphlet for propaganda purposes. . . . I think my folk will like 'Unity.'"—Rev. Chas. Roper, B.A.

"I like 'Unity' very much."—Rev. Charles Peach.

"I have read the paper through, and think it is excellent. I sincerely hope you may succeed in getting it established."—Rev. J. Morgan Whiteman.

"It answers in every respect to what I have long believed to be the best possible means of 'educating' many of our people and interesting outsiders. . . . I consider your paper so good that you ought not to be left to hunt the country for small batches of subscribers, but receive a backing of a more solid character."—Rev. W. C. Hall, M.A.

"'Unity' strikes me as just the sort of thing we want for propaganda work, and I am hoping that the venture will meet with the success we anticipate."—Rev. H. Kelsey White.

Other unsolicited testimonials at that time included the following:—

"I like very much your first and second numbers of 'Unity' . . . . If you can only keep it up to the present standard you will be doing a capital and much needed work. . . . I want to help you in your splendid bit of propaganda work."—Rev. W. E. Atack.

"'Unity' is the best paper I have read and I think a wise distribution in our Schools will be productive of much good. . . . I am very pleased that you have undertaken such a noble work, and you deserve every encouragement that we as a religious body can give you."—Mr. Wm. Taylor, Unity Church, Bolton.

Without quoting others, these appreciations show that "Unity" at once met a felt want. Rev. W. E. Atack used 1,000 copies monthly with a local Calendar cover. Mr. William Taylor, of Bolton, secured the regular use of a parcel of copies every month at Unity Church, Bolton, and at Halliwell Road. Rev. Charles Roper adopted it at Moss Side, Manchester, for his Church. Many others ordered a regular supply; and its success seemed assured. There was no other denominational monthly of its kind in the field. It may be said with truth that

"The Unitarian Monthly" is the only periodical in the Unitarian movement that has paid its own way from its inception and continued its existence for twenty-one years. It has been supplied on terms which have always been very near to actual cost. The slight margin of profit cleared has been quite inadequate to be considered a fair recompense to the proprietor for the work done by him in preparing its contents and in conducting all the affairs of business management. But his motive has been that of missionary propaganda, and the providing our Churches with an organ which they could use to that end. He has the satisfaction of knowing that it has been of service in that way.

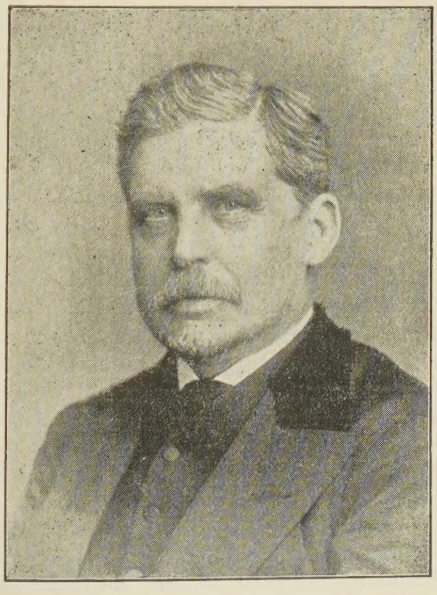
In the April issue, 1908, the change of title from " Unity " to " The Unitarian Monthly " was announced. The Foresters and Oddfellows had a periodical issued by them as " Unity," and this was not known to the Editor of our Magazine until he was threatened with legal proceedings. He took legal advice, with the result that it was considered better to change the name rather than to contest the claim to the monopoly of the use of the word " Unity."

Starting as an eight-page Magazine it was increased to twelve and then to sixteen pages. Picture illustrations were introduced in 1905-6, and have become a regular feature from that time on. When the war came and the cost of paper and printing jumped up enormously, it had to go back to eight pages, and only recently has it been possible to return to twelve in the hope of getting to sixteen again. This will be done as soon as it is possible without making cost to overbalance receipts.

The Magazine has served for certain periods as the organ of district associations, including at various times the Yorkshire Unitarian Union, the East Cheshire Christian Union, the Western Unitarian Union, the Scottish Unitarian Association, and the South East Wales Unitarian Society. It is used by the Central Postal Mission and some of its affiliated branches ; by the Unitarian Women's League ; and the National Unitarian Temperance Association. During the existence of the Unitarian Van Mission it was made use of as an effective agent for that Mission at its meetings in various parts of the country. It has carried its message into all parts of our own country, also to Canada, the United States, India, East Africa, Australia, New Zealand, Egypt, and other places.

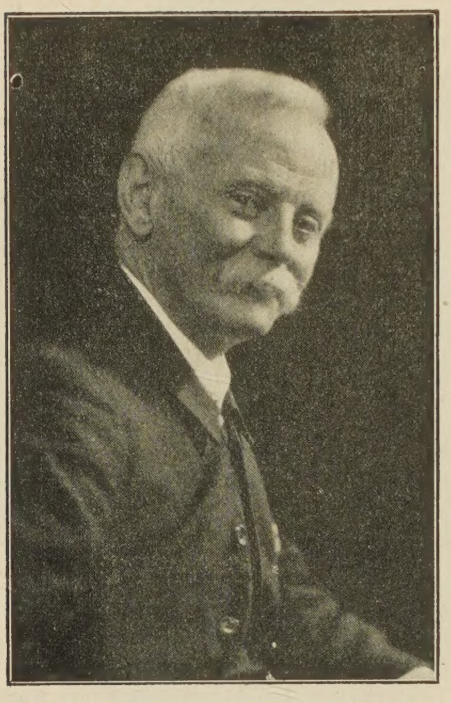
No periodical is perfect, and the Editor is fully conscious of the fact that his monthly is capable of no little improvement if means were such as to allow it. He is indebted to a minister's wife for the beautiful border design on front page. Within his limits he has endeavoured to be fair and just, and to avoid giving offence. But some readers have expressed the hope that the paper will not be Socialistic; others have complained that it favours Teetotalism ; and a few have objected that it is too strongly and definitely " Unitarian." When there was a Vegetarian advertisement on the back page one minister expressed the fear that the paper was becoming the advocate of the meatless diet. The one thing above all others that the Editor has been most urgent and insistent about all the way through these twenty-one years, is—the great necessity of having a clear message of faith to declare—in no narrow spirit, but the broadest conception of cosmic UNITY possible and the many grand truths it implies—a Unitarianism greatly in advance of that of a century, or half a century, ago, in agreement with modern science and the newer idea of social and international solidarity. This was enunciated in the first number of the Magazine in an article on " The Gospel of Unity."

The Editor makes grateful acknowledgment of the help received from voluntary contributors to its pages, especially to those who for some years have assisted without intermission from month to month. While he has taken sole responsibility and all the risks of the venture through the changing vicissitudes of the past twenty-one years, his helpers of every sort can share with him any satisfaction in any effectiveness of missionary service rendered by this little paper. There is no reason why the Magazine should not live another twenty-one years. Long before then it must pass into other hands.



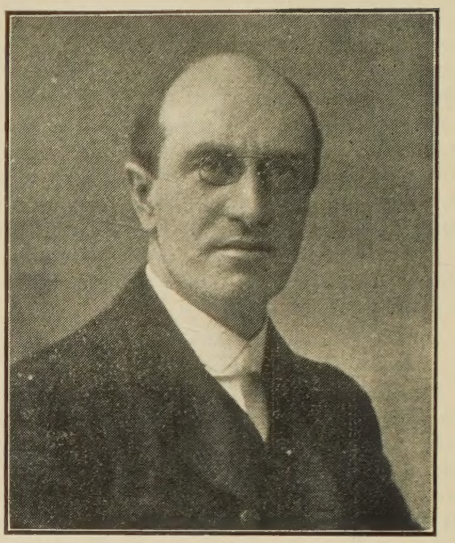
Rev. JOHN PAGE HOPPS see p. 118).

Editor and Contributors.



Rev. ARTHUR W. FOX, M.A.

The Editor, Rev. H. Bodell Smith, was born at Leicester, June 19th, 1855. Apprenticed to vocation of mechanical engineer. Entered Unitarian Home Missionary College, Manchester, 1878—1881; and Owen's College; Minister Darwen, 1881-3; Droylsden, 1884-6; Pudsey, 1886-90; Crewe, 1890-95; Ministry at large, 1895—1902 in short engagements at Leigh, Liverpool, Devonport, Darlington, South Shore and Citizen Church, Blackpool; Mottram, 1902-10; South Shore, Blackpool, 1912-15; Nelson, 1915-17; Mottram, 1917-20. Founded Yorkshire Unitarian Postal Mission; has been Secretary Yorkshire Unitarian Sunday School Union; founded South Cheshire and District Congregational and Sunday School Association; has been President, N. Cheshire Unitarian Sunday School Union; and Secretary Northern Sunday School Federation. Initiated the Ministerial Fellowship, 1898; has been Secretary of the Missionary Conference; took active part in the Unitarian Van Mission; is a member of the Council British and Foreign Unitarian Association; was Editor of "The Municipal Reformer," 1898—1902; is author of "Open-Air Theology," a book on the Van Mission, and of a booklet entitled "Capital Punishment Condemned," and several Unitarian pamphlets.



Rev. W. C. HALL, M.A.

Rev. ARTHUR W. FOX, M.A., son of the late Rev. George Fox; educated for the Ministry Manchester New College, London, 1886-89, after taking degree at Cambridge (1883-86), B.A., 1885; Dr. Williams' Scholar 1887-9; M.A., 1892. Minister, Free Christian Church, Longsight, Manchester, 1889-94; Altrincham, 1894-97; Todmorden, 1898—1920; has been President, Manchester Literary Club; for some years Examiner and Visitor Unitarian Home Missionary College; is author of volumes on "The Practical Teaching of Jesus of Nazareth," Six Studies of "Tennyson 'Idylls of the King,'" "A History of Bachelors," "The Ethics and Theology of the Old Testament." For some years Mr. Fox has conducted an undenominational Bible Class in Todmorden for Sunday School Teachers, attended by teachers of different denominations. He is a frequent contributor to periodical literature, and a very acceptable preacher and speaker.

Rev. WILLIAM C. HALL, M.A., born in Boston, is elder brother of Rev. Alfred Hall, M.A., B.D., of Sheffield. He was educated for the Ministry at the Unitarian Home Missionary College and the Owen's College, Manchester, 1889-94: B.A., 1894; Tate Scholar, 1892-95; was at Manchester College, Oxford, 1894-97; is M.A., of Victoria University (1897). He was the first Minister of the Richmond Hill Unitarian Church, Ashton-under-Lyne, 1897—1905; Minister at the Waverley Road Church, Small Heath, Birmingham, 1905-10; Kettering Road Unitarian Church, Northampton, 1911-21; and

became Minister, Todmorden Unitarian Church, 1921. As announced in previous issues of this Magazine, Mr. Hall is elected President of the Manchester Literary Club for the Session 1924-5; President, Ministerial Fellowship; Supporter Provincial Assembly of Lancashire and Cheshire 1925 and Preacher 1926.

Rev. H. FISHER SHORT, was born at Sheffield, 1874, became Methodist Lay-preacher, and when studying for admission into a Methodist College for the Ministry became Unitarian. He joined the Upperthorpe Unitarian Church and was an active worker for it—was a Lay-preacher for the Yorkshire Unitarian Union; had charge of Flagg Chapel, Derbyshire, for some months; became student at the Unitarian Home Missionary College, 1900-2; Minister, Aberdare, S. Wales, 1902-4; Crewe, 1904-9; was Secretary S. Cheshire and District Association of Churches; Minister at Mossley, 1909-13, where the membership was nearly doubled and Sunday School much reorganised with large increase of men and a new primary department of 100 children under 8 years of age. Minister at Park Lane Chapel, near Wigan, 1913-19, where he strengthened the congregation by increased membership and the Sunday School by larger adult attendance; an extension of School buildings was secured and various week-night classes organised. He began his present Ministry at Bootle, 1919, where as our readers know from our Monthly Notes and News he is happy and successful as successor to his late brother, Rev. Walter Short, B.A., who fell in the war. He has two younger brothers in our Ministry, Rev. Leonard Short at Unity Church, Bolton, and Rev. J. Horace Short at Dob Lane, Failsworth. Mr. Short has been Secretary of the Guilds' Union, and took an active part in the Unitarian Van Mission, and writes our "Children's Page."

Miss E. JOHNSTONE, of Bury, Lancashire, is a member of Bank Street Chapel, Bury, and has been teacher of a large class of adult girls in the Sunday School for over 20 years. She is a member of the Women's League Executive Committee, Hon. Sec. Bank Street Branch of Women's League; was first President of Manchester District Women's League, and is a lecturer and organiser amongst Women's League branches. Is keenly interested in Education and Social Work, has been a co-opted member of the Ramsbottom Education Committee, and of the Bury Education Committee; was member of the Ramsbottom Cottage Hospital and District Nursing Committee; is now on C.O.S. Executive at Bury, and is one of the founders of and is Hon. Secretary of Mothers' Welcome and Infant Welfare and Maternity Committee of the Bury Health Committee, and a member of the Bury and District Local Employment Committee; member, Panel Committee dealing with benefits under Unemployment Insurance Act. She is also a Governor of the Municipal Secondary School for Girls and Boys, and a Governor representing the Bury Education Committee, of the Convent Girls High School, Bury. Miss Johnstone is a vegetarian of 40 years practice, and is a member of Executive, Vegetarian Society, and has given cookery demonstrations and talks in behalf of that cause, and deems that movement almost equally important with her Unitarianism.

Mr. E. F. COWLIN is Secretary of the National Unitarian Temperance Association, and often contributes the matter for our Temperance page. He has done good work for several of our London Churches; was teacher in Sunday School, Blackfriars Mission, 1880-4; teacher and Sunday School Secretary, Unity Church, Islington, 1886; Sunday School teacher and Superintendent of the Band of Hope, Wood Green, and member of Church Committee, 1900-2; Superintendent of Band of Hope, Lewisham, 1905, and is now member of Church Committee; member of Committee of National Unitarian Temperance Association from 1901, and became Secretary in 1911.

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Those who do not enjoy robust health are recommended to a course of Benger's Food. It gives digestive rest with full nourishment, and doctors are agreed that this in itself is one of the finest nerve restoratives. A sample and full particulars will gladly be sent on application to the proprietors.

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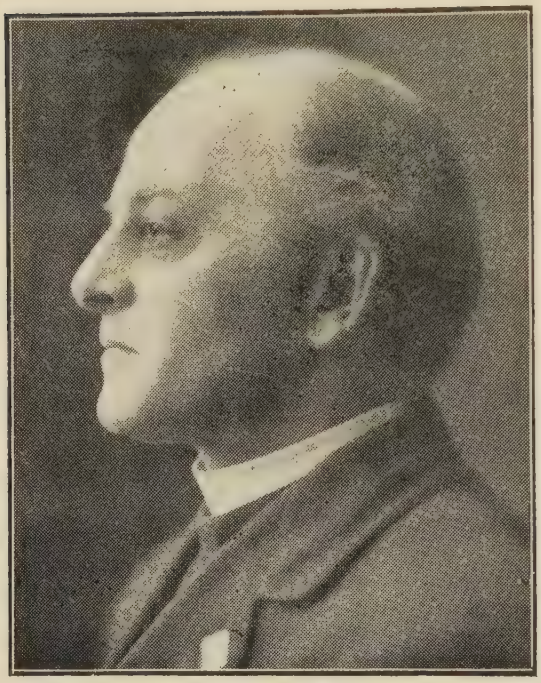
For the Children. By Rev. H. FISHER SHORT.



Rev. H. FISHER SHORT (see p. 123).

WHAT SHALL IT PROFIT A BOY?

On a throne in the deepest recess of the cave sat the sombre figure of a Queen. So motionless was she, that had it not been for the green glow of her cat-like eyes, no human would have suspected her presence. That glow arrested the attention and, by and by, your eyes becoming accustomed to the gloom, you would have seen the dark figure on her dark throne.

That she wasn't the Queen of the Fairies goes without saying. Really, she was the Empress of the Imps, the little people who are not far away when mischief is brewing or accomplished.

Once upon a ———

"Ha, ha, ha, ha, ha, ha, hah!
He, he, he, he, he, he, he, hee!"
Good gracious! Whatever in the ———
"Ho, ho, ho, ho, ho, ho, ho, ho!"

And into the cave bounds an elf. That was what he pretended to be and that was the meaning of his mirth.

"Ah! There you are, my dee-ear! Well do I know you have done some merry mischief," crooned the Queen, well pleased. "What is it this time?"

"Such a muff! Such a silly ninny! Ha! Ha! Ha!" And the saucy sprite screamed with laughter. "Come, tell me, my child. Come and sit beside me."

"It's another of those silly humans," said the imp, crouching at the feet of the Queen.

"That's right, my dee-ear. If they will give themselves away, well ———." "Yes, he was such a sweet little cherub—mother's darling and apple of his father's eye."

"I know the sort: good as gold."

"Yes, and now, as bad as blacking."

"So soon? This is interesting."

"Yes, he was always so obedient, so considerate, so unselfish."

"I know the kind, my dee-ear: Father thought the sun shone out of him and mother certain he was too good to live."

"Ab-so-lut-ly!"

"And now?"

"Never does a single thing he's told."

"Capital! Usual excuse, I suppose?"

"Exactly! 'I forgot' is always at the end of his tongue; but, of course, it's just rubbish."

"The little duck! How clever of him!"

"Then, nobody else matters a scrap."

"Beautiful! That's the stuff!"

"Baby may be sleeping, father may be busy, mother may have a splitting head; but such trifles do not prevent his hammering and banging and making no end of a racket. If a room is nice and tidy, he will litter it up in no time. He will walk into the drawing-room in muddy boots and leave dirty finger-marks on everything he touches."

"Lovely, a real convert, I can see."

"Pre-cise-ly! A perfect libertine! What he wants to do is the all-important thing; the feelings of other people matter not the least to him."

"But does he never make the mistake of doing the nice little, kind little, thoughtful little things?" enquired the Queen anxiously.

"Not he! Until I took him in hand, nothing pleased him more than to give pleasure. Like a Boy Scout, his one good deed per day was to give someone a happy surprise; but now he's too selfish for nonsense of that sort."

"The darling! Mother weeps, I suppose, and father is thoroughly downhearted."

"Yes, they are shocked and terribly upset."

"Delightful. You're a wonder!"

By this time, scores of little imps had gathered round and the cave rang with impish mirth as the story unfolded.

"What do you think he did this morning?"

"Tell us! Tell us!" they cried.

"They had a visitor who gave him and h small brother some coppers. The little one bought some sweets and shared them with everybody."

"He'll know better when you take him in hand," laughed the Queen.

"That he will!" yelled the imps.

"And what of your young hopeful?" enquired the Queen.

"When no one was looking, he stole away to the sweet-shop and bought a pocketful of toffee."

"Did he share?" shouted an imp.

"Did he fly? No, he just stuffed himself on the sly."

"Ha! Ha! Ha!!" screamed the imps.

"Again and again, it was noticed that he was chewing, but if anyone enquired 'What are you eating?' he answered, 'Oh, nothing much, and walked off."

"The treasure!" gurgled the Queen.

"Yes," roared the imp," and the silly kid thinks he is clever, when all the time he is just a nasty little fool who is letting me lead him away from love and life to lovelessness and death."

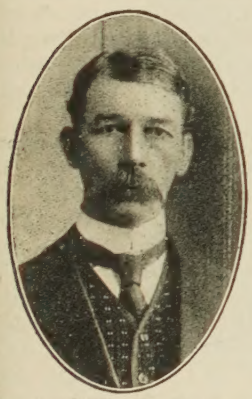
"What is your name?" asked the Queen; "I must reward you."

"My name is Self," came the answer. And all the imps of wickedness sang for joy.

National Unitarian Temperance Association.

Hon. Secretary: Mr. E. F. Cowlin, 53, Lewisham Park, London, S.E. 13.

Please Note: Temperance Sunday is October 26th.



From the Christian Life.
Mr. E. F. COWLIN.

Mr. Philip Snowdon, Chancellor of the Exchequer, says:—

"The liquor traffic does not produce wealth. It destroys wealth in order to manufacture pauperism, crime, disease, lunacy poverty and death. The country would be far better off if it kept in pensioned idleness all those who are employed in the Liquor Traffic. There is no need to do that, because were the liquor traffic removed there would be not less employment but more employment. It is not the man who spends his wages in drink who encourages trade or employment. It is the teetotal working man who has constantly increasing desires, unsatisfied needs, who is always striving to realise a higher and more respected standard of living. The more people there are employed in that Trade the greater is the drain upon the productive industry in the country."

It is beyond reasonable question that house property adjacent to a public house deteriorates in letting value; and that building sites adjoining such premises are not so valuable. No sensible person would build a new dwelling-house next door to a public house. No shopkeeper would choose to start business next door to a public house. The coming of a new public house means the withdrawal from normal trade of a certain proportion—sometimes a large proportion—of the available funds of the adjoining householders. The prosperity of the public house is at the expense of every other trader—hence every public house "tends" to reduce the rateable value of the neighbourhood. In New York—even with its imperfect enforcement of Prohibition—the closing of the saloons has astounded local estate agents by adding many millions of dollars to the value of shop properties.—(Alliance Year Book).

The late Dr. F. R. Lees said: "Far as we go back beyond the verge of history into the dim twilight of tradition, we still find the traces of ruin and wretchedness which ever follow in the track of strong drink. The precautions and protests of prudent and holy men—the prohibitions of the All-Wise, the associations of mankind upon the basis of a common bond of union, a protective pledge and badge of brotherhood—point to a TERRIBLE BACKGROUND of antecedent mischief and misery—to a long experience of sorrowing hearts, of broken hopes, of shattered character, and of blighted homes."

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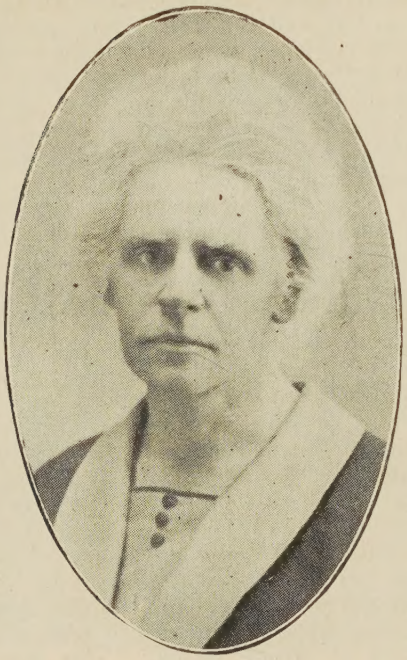
The Unitarian Women's League. By Miss E. JOHNSTONE.



Miss E. JOHNSTONE (Bury).

As there is no District or Branch news to hand for the quiet month of August, it might be well to give a little attention to items of special interest to our members.

1.—In the "Monthly Letter" for September a suggested "Programme for Branch Meetings" appears. To many a harassed Secretary preparing a Unity Syllabus of Meetings this will prove very helpful. It is not always possible to find a speaker to give an address, and here "The Bookshelf Lending Library" will prove a friend in need. There are two or three typed MSS., which are most interesting reading, written by our American friends of the Alliance —on "Women Hymn Writers" and "Notable Unitarian Women," as well as many books to read aloud during sewing meetings which may be held oftener than the League Meeting.

2.—In "The Inquirer" of August 30th, September 6th and 13th, contributions from the pen of the Rev. H. Bodell Smith have appeared entitled "Unitarians—Warm and Cold." The thoughts presented are of especial interest to our members, in view of the efforts the W.L. has always made to overcome this oft repeated accusation of "aloofness or coldness." Miss Brook Herford tells a true story of her Mother's first visit to one of the American Churches. She reported to her family on her return from service "I wore my old bonnet and NO ONE SPOKE TO ME, and it felt very homely!" In a recent address from the wife of one of our Northern Ministers we were told that this had been the experience of a delegate to the London Whitweek Meetings, and it was not described as "homely." To those of us who have friends in the faith in all parts of the country largely owing to W.L. work and interests, it is difficult to realise that these isolated, neglected and lonely ones are members of our Branches, our Churches and our Sunday Schools. But that they are—and in larger numbers than we care to acknowledge perhaps—is very true. Where one of our members has married one of another religious denomination for instance, our "selectness" or aloofness has often been keenly felt. They are strangers to us but we are STRANGE to them and they sometimes suffer thereby for quite a long time before becoming accustomed —if ever—to what seems to them to be our want of warm-heartedness. The question with which the article ends is one that every W.L. Member ought to ask herself and answer "Which will the reader be?"

3.—Our League Hymn," by kind permission of the writer, the Rev. Douglas Walmsley, is now in the printer's hands. The words of "Father, O hear us," together with the Old Notation and Tonic Solfa will be printed in the key of "G" so as to be suitable for women's voices. The sheets will soon be ready for sale and it would be well for all Secretaries to order their full number of copies at an early date. The words are most appropriate to League aims and ideals, and the tune "Inter Vitae" lends itself to sympathetic and reverent singing. It would be great to hear it sung at a Massed Meeting of all our thousands of members! Perhaps the Laymen's League would consider its adoption, too? That would be an additional bond between us.

4.—Our "League Annual" is now ready and every Secretary should order copies for distribution and send up a contribution to help defray printing expenses and postage. The reading of it makes one realise that one is but an unit of the whole—but that the whole is just thousands of units banded together for service in the faith under the name of the "WOMEN'S LEAGUE."

DICKENS' RECITALS.

CHRISTMAS CAROL

CRICKET ON THE HEARTH, &c.

By CHARLES DARNAY. Terms: Manchester Road, Chorlton-cum-Hardy, Manchester.

The Autumn Meeting of the London District and South Eastern Provincial Assembly, in which the London District Unitarian Society is now merged, was held at Manchester College, Oxford, September 25th, Rev. R. Nicol Cross, preacher, and at the evening meeting the subject for the speakers was, "The Unitarian Faith as a Religious Dynamic."

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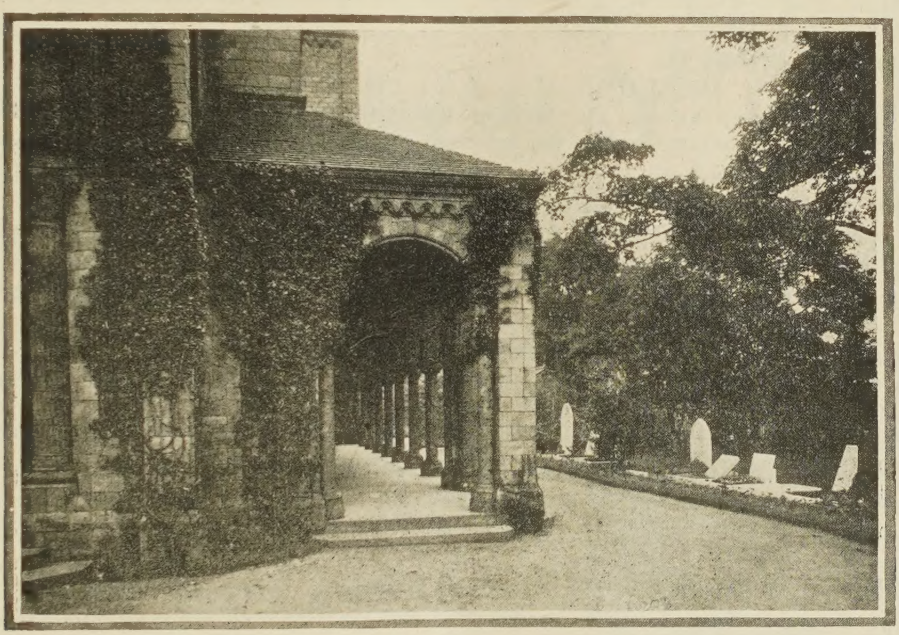

MANCHESTER CREMATORIUM—COLONNADE FROM ENTRANCE.

". . . . The day is not far distant when CREMATION must become the only lawful method of dealing with the disposal of the dead; and . . . . opinion will adjust itself to the needs of making the homes of the living FREE AND HEALTHY FROM THE DANGERS EVER PRESENT BY PURSUING THE UNSATISFACTORY METHOD OF EARTH BURIAL."

"The actual cost of Cremation to-day works out cheaper than earth burial, and, if we take into consideration the cost of after-care in both cases, cremation will be found to be the cheaper of the two methods . . . . apart from its MANY OTHER ADVANTAGES, such as sanitation, permanency of place of deposit, and greater SAVING OF VALUABLE LAND FOR THE USE OF THE LIVING."—J. D. Robertson, Supt. City of London Cemetery.

"At the Crematorium," writes G.F.B. in the *Golders Green Gazette*, 27th June, 1924, "I roamed through the extensive grounds, where buttercups and sorrel cover the greensward, and the lovely iris bloom splashes the flower beds with a vivid blue; or paced with reverent tread the marble floor of the columbaria and the open cloisters, wherein repose in marble and alabaster urns, the ashes of the illustrious dead."

Those who become members of the Cremation Society of England not only help the cause but receive a National Certificate giving the right to Cremation at any Crematorium in this country. Annual Membership £1 1s. 0d. per annum; or Life Membership £5 5s. 0d. All particulars may be had from Mr. Piggott, (address below) or from the Secretary Cremation Society of England, 52, New Cavendish Street, London, W.1. Telegrams "Crematorium, Wesdo, London." Telephone, Mayfair 2836.

Visitors take a Circular Route No 46, "Southern Cemetery" Electric Tramcar from Piccadilly right to the gates of the Crematorium. Admission to Crematorium, 3d. each. The Superintendent will explain everything.

The Secretary is willing to give LANTERN LECTURES on Cremation either in Manchester or elsewhere. Any further information and illustrated handbook may be had, post free, from Mr. ARTHUR E. PIGGOTT, Crematorium Offices, 56, MOSLEY STREET, MANCHESTER.

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